

By *Philip A. A. A.*
O. R. *11. 2e*
The Doctrine
O F *1018. c. 1. A.*
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BAPTISMS;

Reduced from its *Ancient* and *Modern* CORRUPTIONS; and
Restored to its *Primitive* SOUND-
NESS, and INTEGRITY;

According to { The *Word* of TRUTH,
The *Substance* of FAITH, &
The *Nature* of Christ's Kingdom.

By *William Dell*, Minister of the Gospel,
and Master of *Gonvil and Caius College* in
Cambridge.

*Isa. 52. 15. That which hath not been told them,
they shall see; and that which they have not heard,
they shall consider.*

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Graceous-Street, and at the Bible in *Leaden-Hall*
Street, 1697.

TO THE
READER.

THE Doctrine of Baptisms hath been dark and obscure in the Church, from the very Primitive Times, and hath had more of Humane Notion, than of Divine Truth in it; and therefore Zuinglius, Writing, touching this Point, speaks thus in the beginning of his Book, Entituled, De Baptis. Tom. 2. f. 57. Illud mihi ingenuè circa libri initium dicendum est, ferè omnes eos, quotquot ab

To the Reader:

ipsis Apostolorum temporibus,
de Baptismo scribere institue-
runt, non in paucis (quod pace
omnium hominum dictum esse
velim) à scopo aberravisse :
That is, In the beginning of
my Book (*saith he*) I must in-
geniously Profess, that almost
all those that have undertaken
to write of Baptism, even
from the very times of the
Apostles, have (which I desire
may be spoken with the fa-
vour of all) not in a few things
erred from the scope. *And*
as he affirms, that almost all be-
fore him had erred in many things
touching Baptism, so did he him-
self also err as well as they, not
in a few : *And it is as free for*
me

To the Reader.

me, or any Body else, to differ from him and other late Writers, as for them to differ from former Writers; especially if that be true which Godly and Learned Chemnitius affirms out of Augustine, that these things are not *tanquam articuli fidei*, a quibus diversum sentire piaculum fit Anathemate dignum, Chemnit. Examen Concil. Trident. l. de Bapt.

And therefore, Reader, I acquaint thee before hand that, in this Point, I shall speak much otherwise than all former or later Writers whatever, that I have met with: And though I do not, without some Fear and Trembling, dissent from so many wor-

To the Reader.

thy and gracious Men, that have been and are otherwise Minded, yet it is the less grievous to me, because I differ from them, (I can say it in truth before the Lord) not out of any desire to be singular, or for any Worldly or Carnal End whatever, but only that I might cleave to the Clear and Evident Word of God alone, even there where I see the very Faithful to leave it; seeing I am rather to joyn to the Word without Men, than to joyn to Men without the Word; and where I find the Holiest Men in the World and the Word parting, I am there to leave them, and to go along with the Word.

And

To the Reader.

And so, in all Love and Meekness, I tender this Discourse to thee, desiring that if thou canst not at the present agree to what is therein contained, yet that thou wouldst not rashly Judge and Reproach it, seeing through God's Goodness, it may come to pass, that what thou knowest not now, thou mayest know afterwards.

But because I see this present Generation so Rooted and Built up in the Doctrines of Men, I have the less hope that this Truth will prevail with them, and therefore I appeal to the next Generation, which will be farther Removed from those Evils, and will be brought nearer

to

To the Reader,

*to the Word ; but especially to
that People, whom God bath,
and shall form by his Spirit for
himself, for these only will be
able to make Just and Righte-
ous Judgment in this matter,
seeing they have the Anointing
to be their Teacher, and the
Lamb to be their Light.*

THE

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THE
DOCTRINE
OF
Baptisms, &c.

THE Lord, fore-seeing how great an Evil it would be in the Church, to leave Men either to their own or other Men's *Opinions* and *Judgment* in the things of God, did, in the very beginning of the *Gospel*, command and bind all the Faithful, to hear *Christ* alone; saying from *Heaven* (that we might give absolute credit to his Voice) *This is my Beloved Son in whom I am well pleased, hear him*: And the more the Faithful have kept to the Word of *Christ*,

Christ, the more they have been free from *Error*; and the more they have left *this*, and turned aside after the *Doctrines of Men*, (though Men in some measure *Faithful* and *Holy*) the more have they been *perverted* and *seduced*; insomuch that the *true Church of God*, and the very *faithful* themselves, have received, held, and maintained divers *Errors*. and *False Doctrines*, and *Opinions*, even for many Ages and Generations; yea and have not been altogether free from some, from the very *Apostles* times: And because many or most *Godly*, Men in former Ages, held such and such *Opinions*, therefore the *following* Ages have taken them upon *trust* from them, and have entertained them as *sure* and *certain*, though not at all *consulting* in those points, with the great *Doctor* and *Apostle* of the New Testament, *Jesus Christ*. And thus have the very *Elect* themselves been drawn into *much Error*, though they have still had

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had *Christ* for their *Foundation*, and were built on him so firmly by Faith, that the *Gates of Hell* could not prevail against him.

Now, to free the *Faithful* from the former mistake, (and consequently from all *Error*) there is no other way than this, wholly to forsake the *Doctrines of Men*, and to lay by all those *Opinions* that we have sucked in from our very *Cradles*, and which are now become even a *Natural Religion* to us; I say, utterly to lay by, and wholly to forget all these things, and to come immediately to the pure unerring *Word of God*, and to the *Voice of Jesus Christ* himself by his *Spirit*, wherein all things are true, sincere and perfect; and not bring *Hearts* to the *Word*, that are prepossessed with *Doctrines* and *Opinions* Learned of *Men*, but to come thither with *Hearts* and *Consciences* free and un-engaged, and in all meekness uprightness and simplicity of Heart, to hear what *Jesus Christ*, the faith-
ful

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ful and true Witness, will say to his Spirit, which also is the Spirit of Truth; and to receive and believe that alone, though never so differing from the Opinions and Doctrines of this present Age, as well as of the former, and though perhaps the whole Nation would be offended with it.

And this is the Course that I have observed, to come to some clear and certain Knowledge in the Doctrine of Baptism: For having Read much, and Discoursed with many touching this Point, and having seriously considered what they say, as one that searched after the Truth, for it self only, and for the Satisfaction of my own Soul; I do profess, I could not find any thing almost spoken, for my Spirit boldly and safely to lean on, as perceiving most of what they said, to be but the Apprehensions and Thoughts of Men, and that they spake very much by Conjecture and at Uncertainty in this matter: And thereupon I resolved, wholly to withdraw from

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from such *Discourse*, and to lay down whatever *Opinions* I had before entertained touching this *Point*, and to come to the plain and manifest *Scriptures*, & from thence (after much seeking God) to learn whatever the Lord should please to teach me; chusing rather to build on the clear *Word*, though alone, than on any uncertain inferences and blind conjectures of Men, tho' imbraced and magnified by all the *World*.

Now, in this inquiry from the *Word*, I met with that place, *Heb. 6. 2.* where the *Apostle* speaking of some of the first and initial points of *Christian Religion*, names βαπτισμῶν Διδάχην, the *Doctrine of Baptisms*; whence I perceived that in the *Primitive Church* they had the *Doctrine of Baptisms* in the plural number, and therefore did apply my self to search from the *Word* what these *Baptisms* might be, and so met with the *Baptist's* own *Doctrine* touching *Baptisms* mentioned *Mat. 3. Mar. 1. Luke*

Luke 3. and John 1. (for all the Evangelists make mention of this, it being a matter of so great Concernment) and Luke makes mention of the ground of this Doctrine of the Baptist, Chap. 3. 15. *As the People were in Expectation (saith he) and all Men mused in their Hearts of John, whether he were the Christ or not, John answered, saying, &c. the People, it seems, had great and high thoughts of John, because he was the Son of the High Priest, conceived after an extraordinary manner, his Parents being both well stricken in Age, and past Children, by the course of Nature; and then the manner of his Life was strange, for he lived in the Wilderness, out of the ordinary converse of the World: And his Apparel and Diet were unusual, being Raiment of Cammels Hair, and a Leathern Girdle about his Loyns, and his Meat Locust and Wild boney; but especially his Ministry was mighty, being in the Spirit and Power of Elias;*

Elias; and his *Baptism* new and famous; so that all the People stood in great expectation of some Work or event from Him, that should manifest him to be the *Christ*; wherefore *Fohn*, to take them off from that gross and dangerous mistake, plainly told them all, and that openly, that he was not the *Christ*; but that there was a great deal of difference between himself and the *Messias*, and that both in regard of his *Person* and *Office*.

First for his *Office*. For he begins to shew the difference from thence, because the newness of his *Baptism* was the occasion of the Peoples conceiving, that he was the *Messias*; whereupon he vilifies his own *Baptism* in respect of *Christ's*: saith he, I indeed Baptize you with *Water*; that is, my *Baptism* is but *Water-Baptism*, that washes the *Body* only with a *Corporeal Element*; but one mightier then I comes, for I am but a *Creature*, He the *Power of God*, I but a *Servant*, He the *Lord of all*, and One so infinitely

nitely Excellent above all that I am, that the Latchet of his Shoes I am not worthy to unloose; that is, I am unworthy to perform the meanest and lowest Office for Him. And having thus first spoken meanly of his own Baptism, and then magnified Christ's Person above his own, He (saith he) shall Baptize you with the Holy Spirit and with Fire; that is, I that am a Servant do Baptize with Water, but he that is the Son Baptizes with the Spirit; my Baptism washes but the Body from the filth of the Flesh; but his, the Soul from filth of Sin; so that how much the Spirit excels Water, and God the Creature, so much his Baptism transcends mine.

Now hence I gather *clearly*, even from the Baptist's own Mouth, That *John's Baptism* and *Christ's* were distinct Baptisms, the one *Water-Baptism*, the other *Fire-Baptism*: And though our late Writers and Teachers, have and do affirm, that *John's Baptism* and *Christ's* make up but

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One entire Baptism, yet all generally of the *Antient Christians* apprehended them to be *distinct*; one whereof, saith, *Illud manifestum est, alium fuisse Johannis Baptismum, alium Christi*: August. *contra liter. Petil. 2. c. 37.* And I could produce many more Testimonies besides, but it is not my meaning to entangle any Body with the *Authority of Men*, and therefore I shall make it plain by *clear Scriptures*, and *Evidences* from them, that *John's Baptism* and *Christ's* are *distinct*.

1. *John's Baptism* and *Christ's* are *distinct* in their *Appellations* in *Scripture*; for *John's Baptism* was still so called, even when the *Apostles* used it; and it was not called by *their Names* who administered it, but was still called *John's Baptism*: Yea after *Christ's Baptism* came in, *John's* still retained its name, as being *distinct* from it; and therefore, *Act. 18. 24, 25.* it is said, *Apollos taught diligently the things of the Lord, knowing on-*

ly το βαπτισμα Ιωαννις the Baptism of John.

2. The Scripture saith, that *Christ's Baptism* was to follow *John's*, and did not accompany it at the same time, for *Mat. 3.* John saith, ἐγὼ μὴ βαπτίζω I do Baptize you with Water, but he that comes after me, i.e. in order of time, ὁ ἰὼς ὑμῶν βαπτίσει he shall Baptize you: And in *Luke 3.* ἐγὼ μὴ βαπτίζω I have Baptized you ὁ δὲ δεῖ βαπτίσει, but he shall Baptize you; which places plainly declare, that *Christ's Baptism* did not go along with *John's*, but was to follow it, and that he was to Baptize with the Spirit, after *John's Water Baptism* had its full course, to wit, when he was risen from the Dead, and Ascended into Heaven. And therefore *Christ*, after he was risen from the Dead, and immediately before he was to ascend into Heaven, though his Disciples had used *Water-Baptism*, or *John's Baptism*, for above three Years, yet affirms, that which John had said of Him,

of Baptisms.

II

Him, touching his *Baptism with the Spirit*, was not yet fulfilled, but was shortly to be fulfilled, as appears *Acts* 1. 4, 5, *Christ being Assembled with the Apostles, commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which, saith he, you have heard of me; for John truly Baptizeth with Water, but ye shall be Baptized with the Spirit, not many Days hence; and this was fulfilled at the Day of Pentecost; whence it is evident, that Christ's Baptism did not go along with John's, and make that up one entire Baptism with it self, seeing it followed almost four Years after; and therefore John's Baptism and Christ's must needs be distinct.*

3. It is evident, that *Christ's Baptism and John's were distinct*, in as much as the *Baptism of Christ* was necessary for those very Persons, who had before been Baptized with the *Baptism of John*, whereas if *John's Baptism* had been one and the same

with *Christ*; that only had been sufficient; but now, those whom *John* had Baptized with *Water*, *Christ* was to Baptize again with the *Spirit*, as in that place before mentioned; I have Baptized you with *Water*, but one comes after me, who shall Baptize you with the *Spirit*; even you whom I have before Baptized with *Water*: And this was not a second Baptism, but the first Baptism of the New Testament, *John's* Baptism being more Legal than Evangelical; and Evangelical only in so much, as it pointed out this Baptism of *Christ* at hand.

Again, The Baptist himself saith, I have need to be Baptized of thee; so that the very Author or chief Minister of *Water Baptism* stood in need of *Spiritual Baptism* himself: *Paul* also, *Acts* 19. when he found certain Disciples Baptized only with the Baptism of *John*, he Baptized them again in the Name of *Christ*, because they had not received the *Spirit*;

Spirit; and this *Baptism* into the *Name of Christ*, was not the repeating of any *Water*, but meerly the *Gift of the Spirit*; for *Paul* Preached to them largely the Doctrine of Faith in *Christ*, (for the *Text* relates but the *Abstract* of the thing) and laid his hands on them, and through his *Ministry* the *Holy Spirit* came upon them; and this was *Christ's Baptism* indeed, and no renewing of *Water* at all, as the *Anabaptist* would fain inforce from this place.

By these things, it is evident that *Christ's Baptism* and *John's* are distinct; and therefore as what *God* hath joyned, no *Man* ought to put asunder, so what *God* hath put asunder, no *Man* ought to joyn; as if the *Baptism of Christ* were insufficient and incomplete, except we should add to it the *Baptism of John*; which is exceedingly to eclipse the *Brightness of the Son of God*, as to draw a veil over the greatest *Glory of the*

New Testament, which is the *Baptism* of the *Spirit*.

Object. If the *ordinary* Objection shall be offered against this, to wit, That *John's Doctrine* was the *same* with *Christ's*, and therefore his *Baptism* also was the *same* with his.

Ans. I answer it is most true, that *John* did Preach *Christ* clearly, both in Regard of his *Person* and *Offices*; but this was not his *proper Work*, as he was the *Baptist*, but in so much as he Preached *Christ* in the *Spirit*, he belongeth to the Kingdom of *Christ*, which is *Spiritual*, as also *Abraham*, *Moses*, *David*, *Isaiah*, and all the *Prophets*, did in the same sense: But so far forth as he Preached the *Doctrine* and Administred the *Baptism* of *Repentance* and both these not *Really* and *Spiritually*, but only in the *Letter* and *Sign*, so far he belonged to the *Old Testament* rather than to the *New*: Here was *John* in his *Proper Office*. I say, so far as *John* Preached *Christ*
Spiri-

Spiritually, he did not *that* as *John* the *Baptist*, but as *John* a *Believer*. And so the *same John*, in regard of his *Baptists Office*, belonged to the *Old Testament*, but according to the *Revelation* which he had from the *Father* touching *Christ*, and his *Faith* in him, and *Confession* of him, he belonged to the *New*. And except we learn thus to *distinguish* of *John's Doctrine*, to wit, what he *Preached* as *Baptist*, and in his *Proper Office*, and what as a *Believer*, who had the *Revelation* of the *Father*, we shall never understand his *Baptism* aright: For *John's Baptism* was the *Seal* of his *Old Testament-Doctrine*, and not of his *New*, or of his own immediate *Ministry*, and not of *Christ's*; at the highest, *John's Ministry* and *Baptism* pointed out *Christ*, but neither of them were the same with *Christ's*.

And thus having cleared from the *Word*, that *John's Baptism* is distinct from *Christ's*, I shall proceed to speak

of each of these *Baptisms* apart by themselves, and to hold forth to others what *my self* have learned touching them from the same *Word*.

And first I begin with *John's Baptism*, as being the first in order of time.

Now the *Baptism* of *John* was brought in besides the rite and manner of the *Law*, and so was a sign of a great change to follow: The *Jews* indeed had their *Baptisms* in the *Law*, for they washed their *Members*, *Garments*, *Vessels*, &c. and by this they were cleansed from *Legal Pollutions*, but not from any *Sin* or *Stain* that did cleave to their *Conscience*: But *John* was the *Author* or *first Minister* of a new and unwonted *Baptism*, calling all Men to *Repentance for Sin*, and to flee from the *Wrath* to come, and awakening them to *Confession of Sin*, and *Amendment of Life*, and also pointing but *One* to come, and now at hand: Who should do all these things for them indeed, which neither he nor his *Baptism* could do.

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Now touching *John's Baptism* I shall shew,

First, The *Honourableness* of it in it self.

And secondly, The *Weakness* and *Imperfectness* of it in reference to *Christ*.

And thirdly, The *Continuance* and *Duration* of it.

1. For the *Honourableness* of it self: It appears in several Passages.

1st. That though the *Baptism* of *John* in it self were more *Legal* than *Evangelical*, yet in this it did excel all the former *Legal* Baptisms, that it pointed out *Christ's Baptism* near at hand; for as *John* himself was greater than all the former *Prophets*, because he *Pointed* out with his Finger *Christ* the true and great *Prophet* of the Church; so his *Baptism* was more excellent than all the former *Baptisms*, because it pointed out *Christ's Great and Glorious Baptism* now at hand, as he saith, *I Baptize you with Water, and he that comes after*

after me shall Baptize you with the Spirit.

2. *John's Baptism was from Heaven, and not from Men, it had its Institution from God, and was not an Ordinance he took up of his own head, Luke 3. 2. It is said, that at the beginning of John's setting forth to his Baptism and Ministry, That the Word of God came to him in the wilderness; that is, he was Inspired, Instructed, and Taught by a Word from God himself, touching his Ministry. Baptism, and the discovery of Christ he was to make; and John 1. 6. There was a Man sent from God, whose Name was John; and Verse 33. He that sent me to Baptize with Water, said unto me: He went not of his own accord, but God sent him to Baptize; so that as God was the Author of these Inferiour Baptisms of Moses, so of this more high and excellent Baptism of John; and hereupon the Publicans that received John's Baptism, are said to justifie God;*

God; and the Pharisees and Lawyers that refused it, to reject against themselves; that is, to their own harm, the Council of God, Luke 7. 29, 30.

2. Christ himself, who was born under the Law, and subject to the Law, submitted himself also to the Baptism of John, as the last and liveliest Ceremony, Mat. 3. 13. Then cometh Jesus from Galilee to Jordan to be Baptized of him; and so Christ who had submitted himself to the Circumcision of Moses, submitted himself also to the Baptism of John; and as he submitted himself to all the Ceremonies of Moses, not for his own sake, but for ours, so also to the Baptism of John. For seeing Christ was free from Sin, he stood in no need of Repentance, and so not of that Baptism, which was the Baptism of Repentance for the Remission of Sin; but there the Head, who was free from Sin, was Baptized for the Body, which was full of Sin, that he might
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fulfil all Righteousness in his own Person. And this was a great Honour to the Baptism of John, that Christ (though in reference to our Flesh more than his own) submitted himself to it.

Thus it appears, that the Baptism of John was very Honourable, and of high Account in its time, so that the very Disciples of Christ took it up, and Christ himself suffered them, because John's Baptism was the Sign and Fore-runner of His, and because the time of his own Baptism was not yet come; but Christ himself used it not, as John witnesses Chap. 4. 2. saying, *Jesus himself Baptized not, but his Disciples*; to wit, with John's Baptism, which was Water-Baptism. For it became not the Son of God to Baptize with a Creature; nor the Lord of all to use the Baptism of a Servant.

And thus having shewed how Honourable John's Baptism was in it self, (wherein I conceive I have not done him,

him, though a *Servant*, the least Prejudice, but have *fully* attributed to his Office, whatever the *Word*, or *He himself* a Messenger from God attributes to it) I shall now proceed to shew, That the Baptism of John, how Honourable and Excellent soever, is yet far beneath and below Christ's; yea, and most Weak and Imperfect in comparison of his.

For first, John's Baptism was with a Creature, with the Element of Water; for the Creature could Baptize but with the Creature; that is, John with Water; and so this was far beneath the Baptism of Christ, which was the Work of God by God, the Work of the Father by the Son, and of the Son by the Spirit.

2. John's Baptism was *tantum exterius lavacrum*, but Outward, and reached the Outward Man only; the Baptism of Water reached but the Body, and it could pierce no deeper; and after all the washing of the Body with Water, the Soul still remain-
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ed as full of *Filth, Sin and Corruption* as ever ; and so it was far beneath Christ's, which reaches the *Soul* : The *Baptism* of *John* was the *Baptism* of *Bodies*, but the *Baptism* of *Christ* the *Baptism* of *Souls* ; and only the *Baptism* of the *Spirit* reaches the *Spirit*, and attains to the *Soul*, *Conscience*, and *Inner Man*, to *Purge* and *Purifie* them.

3. The *Baptism* of *John* was but a *Sign* and *Ceremony*, though it had more *Life* and *Light* in it, than any of the *Signs* of the *Law*, as being nearer to *Christ*, and more newly revived by *God* ; and so thought useful in its *Season*, yet the *Efficacy* of it (after the manner of all *Signs*) was but weak.

For *first*, It did not give the *Spirit*, one drop of the *Spirit* ; yea some who were Baptized with *John's Baptism*, did not know the *Way* of the *Lord* perfectly ; that is, had no certain knowledge of *Christ*, the only *Way* to *God*, as *Apollos*, *Acts*. 18.
yea,

yea, some of them did not so much as know, *whether there were any Holy Ghost or no*, as those Twelve Disciples, *Acts* 19. much less had received the Spirit.

Secondly, Neither did it give Repentance and Remission of Sin; (for what was the Plunging of a Man in cold Water towards Repentance and Remission of Sin?) but these were the Works of Christ's own Baptism, which is the Baptism of the Spirit: For no Man can repent of Sin, but by the Presence of the Righteousness of God in his Heart, which is the work of that Spirit, which is given in Christ's Baptism: Neither can any remit Sin but God: Our Sins are never forgiven by God, till God dwell in us through Jesus Christ, by the Work of the Spirit: So that Repentance was given, and Sin forgiven, not in hope only in John's Baptism, but really and truly in Christ's, which was the real Baptism of Repentance and Remission of Sin.

Thirdly,

Thirdly, Neither did it give entrance into the Kingdom of God, for the Kingdom of God is a *Spiritual Kingdom*, and no *Earthly* or *Corporal* thing can give entrance into it: The *Baptism* in the *Water* of *Jordan* could deliver no Man up into the Kingdom of God, but the *Baptism* in that River that makes glad the City of God, *Psal.* 46. 4. in that River clear as *Christal*, that proceeds from the Throne of God and of the Lamb, which is the Spirit, which delivers up all that partake of it, first, into the Kingdom of the Son, and after thro' that into the Kingdom of the Father. The *Baptism* of *John* left Men in that *Old World*; wherein it found them, but the *Baptism* of *Christ* delivers them up into the new World, or the Kingdom of God.

Now, in all these Regards, it appears that *John's Baptism* did not do the Work of the *Baptism* of the *New Testament*, for then that only had been sufficient, and there had been no need of *Christ* to come.

And

And thus you see that the *Baptism* of *John*, as it is *Distinct* from *Christ's*, so it is far *Inferiour* to *His*. And therefore great hath been the *mistake* of many, for *several Ages*, who have made *John's Baptism* equal to *Christ's*; for what is this but to make the *Servant* equal to the *Lord*, and to set down the *Creature* in the *Throne* of the *only begotten* of the *Father*? *Yea*, and it is the quite *perverting* of *John's Office*, for *John* was to be a *burning and shining Light*, to usher in *Christ* the *true Light*: He was to be as the *Morning-star* to usher in *Christ* the *Son of Righteousness*, and was not to be so much *Clouds and Darkness* to obscure him: He was but to *point out Christ*, and *depart* again, and not to sit in equal *Glory* with him, on his *Throne* in the *New Testament*. *John* said, He was not worthy to bear his *Shoes*; and therefore they do not well, who have prepared an *equal Crown* for him with

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Christ,

Christ, who is *King of Kings; and Lord of Lords.*

Wherefore we must take great heed that we do not so *magnifie John's Office*, as to *intrench on Christ's*, and to make the *Son*, out of the *Bosom of the Father*, to take up the *Baptism of John a Servant*, and to Administer one, *entirely his own*; surely this would not have been *suitable to the Glory of the only begotten Son of God.*

The *third* thing I propound to speak to, touching *John's Baptism*, is the *Time of its Durance or Continuance*, and that was but *very short*: For *John's Baptism*, as all the *Ceremonies of Moses*, was but for a *time*; yea, *This* being nearer the *Truth and Substance* than *they*, was of *less Duration*; as the *Morning-Star*, though *brighter* than the rest of those *Heavenly Lights*, shines less while than *they*, because the *hasty Appearance* of the *Sun* swallows it up: And so *John's Baptism* was of great use a little before *Christ's Manifestation* to *Israel*,

Israel, and continued till the time of his *Ascension*; and then, when *Christ's Baptism* began, the *Shadow* was to give way to the *Substance*, and the *Sign* to the *Truth*, and the *Letter* to the *Spirit*, and the *Servant* to the *Son*: So that *Christ's Baptism* put an end to *John's*, *Free-Baptism* to *Water-Baptism*, and *Spirit-Baptism* to *Creature-Baptism*: For as all the *Prophets* were until *John*, so *John* was until *Christ*; and *John* must no more exceed his bounds, than *Moses* and the *Prophets theirs*; but as the *Prophets* gave up to *John*, so *John* must give up to *Christ*. *John's Temporary Ministry* had a *Temporary Baptism*; but the *Everlasting Gospel*, (which is, *that Word in our Flesh*) hath an *Everlasting Baptism*, which is *the pouring out of the Spirit*. So then, *John* being a *Servant* and *Fore-runner* of *Christ*, *Christ* was not to take up his *Baptism*, but *John* was to resign up his *Baptism* to *Christ*; yea, and as a *Servant* to deliver up

all things into his hands, as Heir and Lord: And so John's Water-Baptism was to last but till Christ's Fire-Baptism should come in, and then the Fire should lick up the Water; and as Spirit Baptism should increase, Water-Baptism should decrease. So that John's Baptism or Water-Baptism (which is all one) belongs not to Christ's Kingdom, which is a Kingdom not of the Letter, but of the Spirit, not of Signs and Shadows but of the Truth: And therefore we leave it where we found it, even without the bounds and reach of Christ's Kingdom: For John's Office and Baptism reached unto Christ's Kingdom, but hath no place in it; and to bring Signs and Ceremonies into the Kingdom of Truth, is (if rightly understood) to act against Christ Glorified.

Object. But some will say, This is strange indeed, that Water-Baptism should have no place in the Kingdom of Christ: And therefore
pray

pray stay a little, for we have many things to *object* against it.

Object. 1. Why, this would rob us of our Christendom.

I Answ. No: For it was not Water but Spirit Baptism that makes us Christians; and Water-Baptism hath been an unlawful blending or mixing of the Church and World together; so that hitherto they could not be well differenced from each other, to the great prejudice of the Congregations of Christ.

Object. 2. But have so many Ages erred, that have used Water-Baptism?

Answ. For the Errors of former Ages, and their great mistakes in many of the Truths of God, I have nothing to say, but that of the Apostle, How unsearchable are his Judgments, and his Ways past finding out.

3. Object. But you are the first Man, for ought we know, that ever opposed it.

Ans. One single mean Man, with the Word, may very justly and lawfully Contradict the whole World without it: Truth is not to be Judged by Multitudes, or an Unity, but by the Word.

4. Object. But Christ himself was Baptized with Water, and surely that perpetuates it in the Church.

Ans. Christ's being Baptized with Water, under John, no more perpetuates Water-Baptism in the Christian Church, than his being Circumcised under Moses, perpetuates Circumcision in the Christian Church; or his submitting to other Mosaical Ceremonies perpetuates them; Christ brings no Temporal or Carnal thing, into his Everlasting or Spiritual Kingdom, though himself submitted to them under their several Dispensations in the season of them.

5. Object. But Christ Justifies and Commands Water-Baptism in John 3. Except a Man be born of Water, &c. And Mat. 28. Teach and Baptize.

Ans.

of Baptisms.

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Ans. I confess these are *places* that many have *mistaken*, to justify the practice of *Water-Baptism*; but I shall shew you, that they do indeed *misunderstand* them. For that first place, *John* 3. 5. *Except a Man be born in ὕδατι καὶ πνεύματι, of Water and the Spirit, he cannot enter into the Kingdom of God*; I confess, many of the *Ancients* have by *Water* here understood *Material Water*, and have interpreted the place of *External Baptism*, which was *John's* only: And hereupon *divers* of them have exceedingly magnified *Water*, and ascribed it to the *Washing of Souls*, and the *Regeneration of Christians* in *some measure*, they not considering, in the mean time, what *Christ* saith in the very next Verse, *That which is born of the Flesh is Flesh, but that which is born of the Spirit is Spirit*; by which they might have learned, that *outward and corporal Water* can do nothing but *outward and corporal things*, and can contribute *nothing*

to the cleansing of Souls and Consciences from Sin.

So that *this place* cannot be understood of *Corporeal Water*; and I could produce the Testimonies of many Godly Men, of good Note, to this purpose, but do *forbear*, because I would not have our *Faith* built upon the *Authorities of Men*; but the thing is evident from the *Text it self*, for it saith, *Except a Man be born of VWater*, which shews the *VWater* he speaks of, must be such as is able to give a new Birth, and to make a Man a new, that is, a *Spiritual, Holy, Heavenly Creature*; and no *VWater* can do this, but the *Spirit*; and therefore *Christ* adds to *VWater* the *Spirit* by way of *explication*; as if he had said, *No Man* can enter into the *Kingdom of God*, except he be born again of *Water*; but the *Water* I speak of, is no *Material VWater*, but the *Spirit*, which is able to produce in us a *Heavenly Nature*, through which only we can have an entrance

trance into a Heavenly Kingdom, seeing Flesh and Blood cannot inherit the Kingdom of God ; so that the Water Christ means in this place is the Spirit : And many other places give witness to this, John 4. 10. *If thou didst know who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee Living Water : And* Verse 13, 14. *Jesus said unto her, Whosoever drinks of this Water (meaning the Water of the Well, called Jacobs Well) shall thirst again ; but whosoever shall drink of the Water that I shall give him shall never thirst, but the Water that I shall give him, shall be in him a Well of Water, springing up unto Everlasting Life ; and John 7. 37, 38. Jesus stood and cried, saying, If any Man thirst, let him come unto me and drink ; he that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water ; but this spake he of the Spirit, which they that believe on him should receive.* Now

Now by *Water* in all these places, is not meant *Material Water*, but the *Spirit*, as *Christ* himself explicates; and sure *his Testimony* alone is sufficient.

But again, if in this place, *Except a Man be born of Water and Spirit*, you will needs understand *Material Water*; why then, upon the same ground, you must needs understand that place in *Matthew* of *Material Fire*, where it is said, *Mat. 3. 11. He shall Baptize you with the Holy Spirit and with Fire*; which is absurd to very reason to think: But *Water* and *Fire*, in each place, added to the *Spirit*, shew only the *Efficacy* of the *Spirit*; and so you may as well bring in the use of *Material Fire* in Baptism, from the Text in *Mat.* as of *Material Water*, from the Text in *John*. So that this place in *John*, proves no *Authority* of *Christ* for *Water Baptism*, in his Kingdom, which is the *Church* of the *New Testament*.

Now

Now the other place, *Mat. 28.*

19. *Go ye and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit,* is also of as little force as the former, to prove *Water-Baptism* to be an *Institution of Christ*. Indeed I find, that where ever Men have met with the word *Baptism* or *Baptize* in the Scriptures, presently their thoughts have descended to *Material Water*; they not so well considering or understanding *that Water*, which is the *Spisit*, which is the *only Water* that performs all the *Baptism* in the *Kingdom of God*.

Now for that place, *Go teach all Nations, Baptizing them*, they understand it thus, *Teach them, and Baptize them with Material Water*, using this Form of words, *I Baptize thee in the Name of the Father, &c.* But herein they *Err* from the *Mind of Christ*: For by these words *Christ* leads his Disciples from *John's Baptism* to his own; as if he had said,
John

John indeed Baptized with *Water*, and ye have *hitherto* used his *Baptism*, but I shall now shortly Baptize you with my *own Baptism* of the *Spirit*; and from that time I would have you go *teach all Nations*, and by the *Ministration of the Spirit*, not Baptize them, or dip them in *cold Water*, (as John did in his *own Baptism*, and you in his) but Baptize them, or dip them into the *Name of God the Father, Son, and Spirit*; and note, that he saith not here βαπτίζοντες αὐτοὺς ἐν τῷ ὀνόματι, *in the Name*, but εἰς τὸ ὄνομα *into the Name of the Father, &c.* and by the *Name of God*, is meant the *Power and Vertue* of God, or God *himself*; as Mark 16. Christ saith, *In my Name they shall cast out Devils*; that is in my *Power and Vertue*; so that the sense lies thus, *Teach the Nations, and Baptize them into the Name, &c.* that is, by your *Ministry*, which shall be of the *Spirit*, and not of the *Letter*; you shall Baptize them, or Dip them,

or

or interest them into the *Name of God*, who is the *Father, Son, and Spirit*, as he hath discovered himself, in his last and most glorious discovery of himself in the *Gospel*; you shall (I say) dip them into *his Name*, or sprinkle *his Name* upon them, that they may be *Holy, Just, True, Merciful, Righteous, Good, &c.* that is, your *Ministry*, after you have received the *Spirit*, shall have such *Efficacy*, that it shall *Cloath* Men with the *Name of God*, and transform them into his very *Nature*.

So that this place cannot be understood of *Water*, but instead of Baptizing in *Material Water*, as *John*, he tells them, they should Baptize into the *Name of God*, in such sort, that they that were before *Sinful, Corrupt, and Evil Men*, should now be taken up into the glory of the *Name of God*. Neither can this place be understood of a *form of Words*, which the *Apostles* and their *Sucsessors* should use in Baptizing,
as

as most Men have *Thought* and *Taught*, seeing no place of *Scripture* can be named, wherein the *Apostles* in Baptizing, used *this Form* of words, saying, *I Baptize thee in the Name of the Father, Son and Spirit*; which they had undoubtedly done, if *Christ* had *Commanded* it as an *Absolute Form*. And because many will presently be ready to be *inraged* at this *Affertion*, I will a little cool their *Heat* with what *Zuinglius* saith of this place, who was one of the greatest *Enemies* to the *Anabaptists* that was in his time; *Christus Jesus* (saith he) *baptismi formulam, qua uteremur his verbis, non instituit, quem-admodum Theologi haftenus falso tradierunt.* *Zuing. lib. de Bap. p. 46. tom. 2 Oper.* that is, *Jesus Christ* did not in these words institute a *Form* of Baptism, which we should use, as *Divines* have hitherto falsely taught: And he affirms it upon the same ground I have mentioned before.

Again,

Again, if this place, *Go Teach and Baptize*, be meant *Water-Baptism*, *Paul* did very ill observe the *Command of Christ*, who Baptized but two or three believing Families at the most, with *Water Baptism*, and yet Preached the *Word* in a Circuit from *Jerusalem to Illiricum*, *Acts* 15. 19. through many *Kingdoms, Countries, Villages, People*; but, I say, *Paul*, though he used not *Water-Baptism*, yet did punctually fulfil the *Command of Christ*, and did Teach them, and Baptize them into the Name of God. So that no question there were many Churches Planted in *Paul's* time, who believed in *Christ*, and received the Spirit, and walked in Fellowship with the Father and the Son, and with one another in the Father and the Son, who never were washed at all with *Water Baptism*; but *Paul* knew well, that no outward thing is of any account in the Kingdom of God; and that as Circumcision and Uncircumcision were nothing, so neither *Water-Baptism*

nor the want of it, were any thing, but a new Creature is *ALL*; and if there be *Faith* and the *Spirit*, they are sufficient to the Kingdom of God, without any outward Ceremonies whatsoever.

So that neither of these two places prove any Institution of *Water Baptism* of Christ, but that still remains *John's Baptism*, and not Christ's.

6. *Object.* The last, and that which seems the strongest Objection, is, That the Apostles practise *Water Baptism*, not only before Christ's Baptism came in, but after; and this is most evident in very many places in the *Acts of the Apostles*.

Ans. I answer, True indeed, the Apostles did practise *Water Baptism*, but not from Christ, but from John, whose Baptism they took up; and an Outward Ceremony of Honour and Account is not easily and suddenly laid down; and hence some of the Apostles used Circumcision, and that after the Ascension of Christ; for Circumcision was

of Baptisms. 41

was an *honourable Ceremony* used from *Abraham's* time, and so they could not (no not in the time of the *New Testament*) suddenly and abruptly leave it off, but they did use it for a time for their sakes who were weak, well knowing that the *Circumcision without hands*, would by degrees put an end to the *Circumcision made with hands*. For *Ceremonies* are best laid down, and *old Customs* best laid aside, by the efficacy of the *Spirit* and *Power of Righteousness*. And so in like manner the *Apostles* used the *Baptism of John*, or *Water-Baptism*, it having been of *high account* in the dawning of the *Day of the Gospel*, and for the present still continuing so; but they knew, that *Spirit*, or *Fire-Baptism*, would by degrees consume *Water-Baptism*, and lick up all the drops of it; for so *John* himself intimates, saying, *He must increase, but I must decrease*; that is, the *Truth* must eat out the *Ceremony*, and the *Substance* the *Sign*, and the more *his Ministry*

and *Baptism* come in, *mine* shall go out; and the *Ministry* of the *Son* shall swallow up the *Ministry* of the *Servant* as the *Sun-light* doth the *Moon-light*; and the *Baptism* of *Fire* shall devour the *Baptism* of *Water*; and his *Spirit-Baptism*, by degrees shall put an end to my *Water-Baptism*: And therefore *Paul* (as you have heard) after he had used *this Baptism* twice or thrice, quite forbore it, and yet planted many *Churches* of *Christ*; and probably by degrees did other *Apostles* too; for they knew, that *Christ's Baptism* included *John's*, and was fully sufficient of it self without it; and therefore we find *Paul* teaching in *Christ's Kingdom* but *One Baptism*, and this the *Baptism* of the *Spirit*, *Eph. 4.* from which the *Church* of the *New Testament*, both *Jews* and *Gentiles*, was to take its beginning, and not from outward *Elements*, or *Water washing*.

Wherefore seeing these things are so, the *Anabaptists* have extreamly mistaken,

mistaken who have made their *Water washing* so Essential a work of the *New Testament*, that they would neither *bear the Word*, nor have *Christian Communion* with any one that was not so washed; yea though they were *convinced* touching them, that they had *received the Spirit*: This, I say, hath been the great Error of very many *honest and well-meaning People*, through *misunderstanding* the Word, to make washing with *material Water* so necessary a thing in *Spiritual Worship*, yea, and more *Essential* to the *Communion of Saints*, than the very *Spirit it self*, whom I do not therefore *Judge*, but *Pity*.

And this much for *Water-Baptism*, which was *John's*, and belonged only to that *middle Ministry*, betwixt the *Prophets* and *Christ*.

Now the other *Baptism* I am to speak of, is *Christ's*, which is *Spirit* or *Fire-Baptism*; and this is the *one and only Baptism* of the *New Testament*, as we find *Paul* affirming, *Eph.*

4. 6. where he saith, that in *Christ's* Kingdom, where is but *one Body*, and *one Spirit*, and one *Hope* of our Calling, and one *Lord*, and one *Faith*, there is also but *ἐν βάπτισμα*, one Baptism; and this is the *Baptism* of the *Spirit*, as the Apostle elsewhere shews, saying, 1 Cor. 12 13. *For by one Spirit we are all Baptized into one Body, and have been made all to drink into one Spirit.*

Now this *Spirit-Baptism* did not go along with *John's Water-Baptism*, but followed it about four Years after (as you have heard) and as appears by the forementioned place of *Christ*, *Act. 1. 5*: where he tells his Disciples, saying, *John verily Baptiz'd with Water, but ye shall be Baptized with the Holy Spirit not many days hence*; and this Promise of *Christ*, and of the *Father*, was fulfilled at the day of *Pentecost*, when the *Apostles* being all met together, there came a Sound from Heaven as of a mighty rushing Wind, and it filled the House where they were

were sitting, and there appeared unto them cloven Tongues like as of Fire, and it sate upon each of them, and they were all filled with the Spirit. Here was the first beginning of Christ's or Spirit-Baptism, for it began not till after the Ascension of Christ into Heaven, and his sitting down on the Throne of God; and John the Apostle also witnesses to this, Chap. 7. saying, The Spirit was not yet given, because Christ was not yet Glorified; but as soon as he was Glorified, then did he begin to Baptize with the Spirit; not the Apostles only, but also the Jews and Gentiles, and all sorts of People that did believe in his Name through the Word of the Gospel: So that then Christ's Baptism began to take place, and to prevail, as you may see Acts 8. When the Apostles that were at Jerusalem had heard that Samaria had received the Word of God by the Preaching of Philip, they sent unto them Peter and John, who, when they were come down, Prayed for them that they might receive the

Holy Spirit, for as yet he was fallen on none of them: (only, saith the Text, they were Baptized in the Name of the Lord Jesus, i. e. they had only been Baptized with John's Baptism, who only Baptized with Water, saying, that they should believe on Christ that was to come after: For John's Baptism was yet usual, inasmuch as Christ's Baptism was but new begun:) Then did the Apostles lay their hands on them, and they received the Holy Spirit: So that here now was the Progress of Spirit-Baptism. And after, when Peter Preached to Cornelius, and his Family and Friends, the Holy Spirit fell upon them, Act. 10. And Peter gives this account to those of the Circumcision at Jerusalem, Act. 11. 15. And as I began to speak, the Holy Spirit fell on them as on us at the beginning; then remembered I the Word of the Lord, how that he said, John indeed Baptized with Water, but ye shall be Baptized with the Holy Spirit: So that Peter evidently declares; the gift of

of the *Spirit* by the *Ministry* of the *Gospel*, to be the *Baptism* of *Christ*, or the *Baptism* of the *Holy Spirit* and *Fire*, which *Christ* promised at his *Ascension* into *Heaven*.

And this is the *only Baptism* where-
in all the *Church* of the *New Testament*
are to partake with *Christ*, I say not
the *Baptism* of *Water*, but of the *Spi-
rit*: He and we drinking into one
Spirit, and the same *Spirit* descend-
ing on *Us* as did on *Him*. The pour-
ing out of the *Spirit* on the *Flesh* of
Christ, was his *New Testament Bap-
tism*, and it is ours too; and all our
true and sound comfort and happiness
lies in this, that we are *Baptized* with
the same *Spirit* that *He* was; for it
would be as little *Spiritual Comfort* to
be dipped in the same *Water* with
Christ, as to eat with him at the same
Table, or to drink with him in the
same *Cup*, or to go along with him in
the same *Ship*, as *Judas* did, and di-
vers of the *unbelieving Jews*; but to
drink with him in one *Spirit*, is to

partake of *one Flesh* with him, and to be *one Christ* with him ; and this is a *Comfort* indeed:

Now the *Outward Instrument* of Christ's, or *Spirit-Baptism*, is not *Material Water*, but the *VWord*, as Christ shews, *Mat. 28.* where he saith, *Teach and Baptize*, shewing that *Teaching the VWord* is the outward means of *Baptizing* with the *Spirit*. And again, *John 17.* *Now are you clean through the Word*, not which *Moses*, but which *I have spoken to you* (and therefore is the *Gospel* called the *Ministration of the Spirit*, because it *proceeds from the Spirit*, and *Communicates the Spirit*, and *Christ Baptizes with the Spirit thro' the Ministration of the Spirit*, which is the *Preaching of the Gospel*) and *Eph. 5. 26.* *Christ gave himself for his Church that he might sanctifie and cleanse it*, τῷ ἁερῶ τοῦ ὕδατος ἐν ῥήματι, *with the washing of Water by the Word* ; that is, *Christ cleanses his Church by such a washing of VWater*, as is brought

brought about by the *Word* and the *Water* with which the *Word* washes in the *Spirit*; for by the *Word* the *Spirit* is given, and the *Word* cleanses by the *Spirit*, and the *Spirit* by the *Word*: And therefore it is also said, 1 Cor. 7. 1. *Having these Promises, Let us cleanse our selves from all Filthiness of Flesh and Spirit.*

From all this it appears, that *Spirit-Baptism* is not to be performed by *Water*, but by the *Word*; and no Man under the *New Testament*, receives the *Spirit* through the *Baptism of Water*, but through the *Ministry of the New Testament*, which is the only *Ministration of the Spirit*.

To conclude, this *Baptism of the Spirit*, that is performed only by the *Word*, is that *Baptism* of which so many excellent things are spoken in the *New Testament*: As,

1. This *Baptism of the Spirit* gives a new Nature, and this Nature is a *Divine Nature*; or the Nature of *God*; and hence it is said, *Except a Man*

Man be born of Water and the Spirit ; So that the Baptism of the Spirit gives a new Birth, and so a new Nature : And again, That which is born of the Spirit is Spirit ; so that the Baptism of the Spirit makes us Spirit , and through the Baptism of the Spirit , we become that which the Spirit it self is : And so the true Foundation of Christianity begins from Faith and the new Creature, and not from Water-washing.

2. This Baptism gives a new Name, not John or Thomas, &c. but as Christ saith, Rev. 3. 12. *I will write upon him τὸ ὄνομα μὲ τὸ καίνον my new Name:* Our own Name is Sin, and Ignorance, and Pride, and Injustice, and Envy, and Covetousness and Uncleaness, and all Evil ; and this is the Name which the first Adam wrote upon ; but the Name the second Adam writes on us, is Righteousness, and Holiness, and Truth, and Love, and Meekness, and Wisdom, and all Good, and this is the Name the second Adam writes on us,

or

or his own new Name; for Christ himself was Baptized by the Spirit into the Name of God; that is, was taken up into God, and the things of God, which are Himself, as into the Truth, Wisdom, Justice, Mercy, Power, &c. and all the whole Flesh or Humanity of Christ, even all his Members are Baptized into the same Name of God with Him, and so are called by his new Name; So that this Name of Christ, this new Name which is given us by God through the Baptism of the Spirit, is infinitely better than that Name which is given us by *Parents* or *God-fathers* in Water-Baptism.

3. *Christ's Baptism* translates us into a new World: *Except a Man be born of that Water, which is the Spirit, he cannot enter into the Kingdom of God*: No Man can possibly enter into the Church of the New Testament, which is the Kingdom of God, but through the Baptism of the Spirit; the Baptism of the Spirit makes a new

Crea-

Creature, and this new Creature enters into a new World, which is the new *Jerusalem* that comes down from God out of Heaven.

4. *Spirit-Baptism* inables us to the same Work with Christ, that is, to the Ministry of the New Testament, saith Christ, *The Spirit of the Lord is upon me, for he hath Anointed me to Preach*, Isa. 61. 1. And he began his Ministry from his Spirit-Baptism, which did immediately follow his Water-Baptism, but was in no sort one Baptism with it; and having, thro' the opening the Heavens, received the Spirit which taught him the Name of God, he presently began to Teach the Name of God to others, and Christ himself was not a Minister of the New Testament but thro' the Baptism of the Spirit. Now all Believers that are Anointed with him in his Unction, or which is all one, are Baptized with him in one Baptism of Spirit, are Anointed and Baptized to the same Ministry: For the Anoint-

Anointing of the Spirit is the teaching of God, and they that are taught of God themselves, ought also to teach others: and the Spirit of Christ is the Spirit of Prophecy, and they that have received that Spirit must Prophecy, as it is written, *It shall come to pass in the last days, that I will pour out my Spirit upon all Flesh, and your Sons and Daughters shall Prophecy*; which very place Peter, *Act. 2.* applies to the Baptism of the Spirit; so that this Spirit-Baptism of Christ, makes all Prophets that partake of it.

5. *Spirit-Baptism* makes all those One with Christ the Head, who partake of it, *Gal. 3. 27.* *As many as have been Baptized into Christ have put on Christ*; so that by the true Baptism of the New Testament we do actually put on Christ, and are made one with Christ, and this is not done by any Water-washing, but by the Spirit; for through the gift of the Spirit only are we made one Flesh with Christ, yea, through this we necessarily become

come one Spirit with him too, as it is said, *He that is joyued to the Lord is one Spirit*; so that not through Water but Spirit-Baptism do we put on Christ, the Spirit carrying Us into Christ, and bringing Christ into Us, and being one and the same Spirit in both; and this is to be Baptized into Christ.

Now this Baptism that makes us one with Christ, makes us to partake both of his Death and Resurrection.

1. *Through Baptism of the Spirit* we are dipt into the Death of Christ, *Rom. 6. 3, 4. Know ye not that so many of us as are Baptized into Jesus Christ, are Baptized into his Death?* And this is, as the *Apostles* unfolds it, *vers. 6. The Crucifying of the old man with him, that the Body of Sin may be destroyed, that henceforth we should not serve Sin:* And all this is done, not through any Water-wash, but through the gift of the Spirit; for it is through the Spirit only that we are able to mortifie the deeds of the Flesh, and nothing but the

the presence of the Spirit in us is the destruction of Sin; so that the Spirit of Christ Baptizes us into the death of Christ.

2. *Spirit-Baptism* makes us partake of his Resurrection as well as of his Death, yea, therefore do we dye with him, that we may live a better life, *Rom. 6. 3, 4. Therefore we are Buried with him by Baptism* (that is, Spirit-Baptism) *into Death, that like as Christ was raised up from the Dead by the Glory of the Father, i. e. The Spirit, so should we also live in newness of Life; for if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection.* Where you see the same Baptism of the Spirit that makes us Dye with Christ, doth also quicken us into his Resurrection, and deprives us of our own Life; not that we remain Dead, but that it may communicate to us a better Life than our own, even the Life of Christ himself, that we that are Men may Live the very Life of the

the Son of God in our own Souls and Bodies, and may be quickned with him, and raised up with him, and set in Heavenly places in him.

6. As *Spirit-Baptism* makes us One with Christ the Head, so with the Church the Body, 1 Cor. 12. 13. *For by one Spirit are we all Baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free, and have been all made to drink into one Spirit*; so that by drinking into one Spirit with the Church, we become one Body with it, and no other ways: I say, not by being dipt into the same Water, but by receiving the same Spirit do we become one Body with the Church; and it is not being of one Judgment, or Opinion, or Form, or the like, that makes Men one true Church or Body of Christ, but the being of one Spirit; and there are no more of that Church, which is the Body of Christ, than they that are Baptized with that one Spirit of Christ.

7. *Spirit-Baptism* it truly washes and cleanses from Sin : What Water-Baptism doth in the Sign ; this doth in the Truth, even cleanses from all Carnal and Spiritual Filthiness : And no man is cleansed from Sin but by the washing of the Spirit ; the pouring forth of the Spirit on all Flesh, is the killing of Sin in all Flesh, 1 Cor. 6. 9, 10, 11. *Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with Mankind, nor Theeves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God ; and such were some of you, but ye are WASHED, but ye are Sanctified in the Name of the Lord Jesus Christ by the SPIRIT of our God : So that Spirit-Baptism cleanses from all Sin whatever it is, and there is no man cleansed from Sin, but through this Baptism.*

And again, Eph. 5. 26, 27. *Christ gave himself for the Church, that he might sanctifie and cleanse it with the washing of Water by the Word, that he*

might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish; and nothing doth thus purifie the Church, till it be without spot, wrinkle, or blemish, and till it be perfectly holy, but the Baptism of the Spirit. And therefore, tho' the Baptism of John was administred but once, yet the Baptism of Christ is a continued Baptism, for as long as Corruption is in the Flesh, the Baptism of the Spirit is in use: So that the Nature & Life of a Christian are under a constant and continual Baptism, God every day pouring forth his Spirit upon a Believer, for the purifying and sanctifying of him, and making him meet for the immediate presence of God, whither no unclean thing comes, nor the least uncleanness in any thing.

8. *Spirit-Baptism* saves: Whatever in us is washed with the Spirit, is saved as well as sanctified; and how much any one hath received of the Spirit, so much is he already saved:

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Tit. 3. 5. According to his mercy he hath saved us by the washing of Regeneration, and renewing of the Holy Spirit, which he shed on us abundantly; through Jesus Christ our Saviour: Where the Apostle teaches us how God saves, and that is not by John's Baptism or Water-washing, but by the Laver of Regeneration, which is the renewing of the Holy Spirit, poured on us abundantly through Christ; so that he calls the Baptism of the Spirit, the Laver of Regeneration, such a Laver as renews the old Nature, yea and begets a new One, so that a man through this Baptism is wholly changed, not in a few good Works, but in his whole Nature; and from his newness of Nature flows newness of Life, so that he is no more as he was, but is, and lives, and loves, and thinks, and speaks, and acts otherways than he was wont; and this cannot be the work of Water in any measure, but wholly of the Spirit; for where men are destitute of the Spirit, tho' washed with Water a thousand

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land times, there is no change of Nature in them; but the change of Nature, wrought by Spirit-Baptism, is so much present Salvation, even in this present World. There is another Scripture witnesses the same thing, and it is 1 Pet. 3. 20, 21. *A few (that is Eight Souls) were saved by Water, to to which figure Baptism answering, doth now also save us, not that whereby the filth of the Flesh is cast away, but whereby a good Conscience answers well to God by the Resurrection of Jesus Christ.* Peter having said that Baptism answers to the Flood, and saves the Church now, as the Flood did the Church then, yea saith he, but I mean not the outward Baptism, or the washing away of the filth of the Body, but the *answer of a good Conscience towards God, by the Resurrection of Jesus Christ:* Which place is difficult; but I thus conceive it. The efficacy of Christ's Resurrection is the gift of the Spirit, and the Spirit of Christ, in a Believer, rectifies his Conscience, and makes it good,

good, so that it can return a sweet answer to God upon every word of his ; for the work of the Spirit in the heart, answers every word of Faith spoken from God ; particularly it can say to God, I was indeed filthy and unclean throughout, but I am now washed, and justified, and sanctified in the Name of the Lord Jesus, and by the Spirit of my God ; and this Spirit-Baptism is that that saves, and not the Water, which puts away the filth of the Flesh only, but leaves the filth of the Spirit as much as ever.

So that, in this place, *Peter* puts an end to Baptism in the Flesh, as *Paul*, *Rom. 2. 28.* puts an end to Circumcision in the Flesh, saying, *He is not a Jew which is one outwardly, neither is that Circumcision which is outward in the Flesh, but he is a Jew which is one inwardly, and Circumcision is that of the Heart in the Spirit, and not in the Letter, whose Praise is not of Men, but of God : That is, saith Paul, in the Kingdom of Christ, where all things are*
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Spiritual : Circumcision in the Spirit puts an end to Circumcision in the Flesh : And in the same Kingdom of Christ, saith *Peter*, Baptism in the Spirit puts an end to Baptism in the Flesh ; for he is not a Christian who is one outwardly, neither is that Baptism which is outward in the Flesh, but he is a Christian who is one inwardly, and Baptism is that of the Heart in the Spirit, and not in the Letter, whose praise also, is not of Men but of God. For under the Gospel, which is the Ministration of the Spirit (as ye have been oft minded) we can find nothing among all outward things, through the use and exercise whereof we may attain the cleanness and purity of Righteousness in our Natures ; and therefore Christ hath put an end to all outward, carnal, and earthly things of the first Testament, by the Inward & Spiritual & Heavenly things of a second & better Testament : And by his own Death and Resurrection only, not without us ; but within us, through the power and efficacy of his Spirit, all the
Baptism

Baptism of the New Testament is fully and perfectly performed.

And thus, in all these particulars, you see the infinite excellency and glory of the Spirit-Baptism above Water-Baptism, and this only is sufficient in the Days of the Gospel, as being the True and Proper Baptism of the New Testament: For as Christ himself only is sufficient to the Faithful without *John*, tho' *John* were of use in this season to point our Christ; so the Baptism of Christ only is sufficient to the Faithful, without the Baptism of *John*, tho' the Baptism of *John* were of use in its season, to point out the Baptism of Christ; and the Baptist himself was of this Judgment, who said to Christ, *I have need to be Baptised of thee*; which he means not of Water-Baptism (for so Christ himself as you have heard, did not Baptize) but with the Baptism of the Spirit, and so the Baptist himself, who was never Baptized with Water, neither by Christ nor the Apostles, nor any Body else, yet was Baptized with the Spirit, and the Baptism of the Spirit was sufficient for the Baptist, without any Water-Baptism; and so Christ's Spirit-Baptism, by the Word, is sufficient for all the faithful now, without *John's* Water-Baptism; for he that is truly

ly washed from all filthiness of Flesh and Spirit, and hath the Holy Ghost in him to renew his nature, and to conform him exactly to Christ's own Image, and to work him in this present World into the true similitude of Heaven, and to be in him a *Fountain of Water springing up unto everlasting Life*, what need hath he of cold material Water to be poured on his Body, under the pretence of any sign whatever, either of *Moses* or *John*, when as, he hath the Truth, Substance, and Heavenly thing it self?

Now this, it may be, may seem strange and dangerous to some of low, and fleshly and customary Religion; but let all such (if it be possible) consider, that where the Substance comes, the Shadow is at an end, and the Ceremony were the Truth comes, and the Creature where God comes: And if they understand not *this* for the present, I hope they may understand it afterwards; for we speak not at uncertainties in this point, but what we have in some measure seen, and felt, and *handled of the Word of Life*, that we deliver to you, that ye may have fellowship with us? and truly our fellowship is with the Father, and his Son Jesus Christ, through the Spirit.

FINIS.

